THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 52, Vol. XIX. Saturday, December 26, 1857. Price One Penny.

GENERAL ECONOMY.

Economy is an art, and an art, too, of considerable importance. Those who are proficient in it, if inspired by right motives, will show great tact, good capacities for management, and considerable paternal solicitude. It is not a bad measurement of the capabilities of a person as the head of a nation, a community, or a family. Those who do not manifest an aptitude in this art are but little qualified to preside.

Economy, considered in a national sense, requires that the resources of the nation should be appropriated to the accomplishment of the greatest amount of good to the greatest number of persons. We believe it to be quite a practical matter for a nation under proper government, by economy and just appropriation, to become generally wealthy. But the nations have not succeeded in solving this problem. On the other hand, they have solved the problem of making the few rich and the millions poor. But it is charging the Great Creator with parsimony, and treating nature as a bankrupt, to consider such a state of things as the result of *their* economy. God and Nature are bountiful, and out of their abundance all can become rich, with just and economical management in society. We feel assured that the resources of nature, the bounty of God, and the capacities of science and labour are equal to the working out of the problem of general prosperity; and it will yet be declared of the people of Zion, in accents of admiration, There are no poor among them! Let us now come direct to the claims of economy upon the Saints.

The Prophet Brigham is eminently an economist; and those who are acquainted with his movements cannot but be aware that he has nobly sustained this character. The disposition which the Priesthood ought to cultivate, then, is evident. It is to follow his example in economy, to copy the spirit of his administration in this as in all other respects. The following are among the questions which every presiding officer should be continually asking himself:—How can I best use the means committed to my care for the interests of the kingdom of God? How shall I best appropriate them to the accomplishment of the great ends of Mormonism? How can I direct the wealth and energies of those under my watchcare to bring salvation to them individually, and to be conducive to the general good of the Church? How can I, by economy and tact, most enable the presiding authorities of this mission to accomplish all that is in their hearts for the good of the Saints and the prosperity of the cause of God? Brethren of the Priesthood, you have no doubt heard a great deal about political economy. We exhort you, as

God's financiers, to cultivate the art of theocratical economy; for it forms an important item in your mission.

Let us now come to economy as a principle which the Saints should generally practise. Every member should follow his leader in this. All that we are and all that we have should be considered as belonging to God; and we should use ourselves and our means for the promotion of His glory and the building up of His kingdom. Every member of the Church should feel that he has no interest apart from this work. His time, talents, energy, and means should be deemed as much the property of God as himself. Such is actually the case, whether he feels inclined to admit it or not. It will be found that in the same proportion as that which he *has* belongs to the Lord, so will HE be owned. Where his treasures are, there will be his interests and his heart also. His brain should plot for the interest of God's kingdom; his energies and talents should be consecrated to its advancement; and his means should be used for its upbuilding. He should ask himself the question, How much can I save from the means which a kind Providence has committed to my stewardship, and how much can I appropriate to the cause of God? How much can I effect by my economy? Remember, brethren, that in advancing the interests of the work of the Lord, you advance your own individual interests.

How great is the principle of economy! How superior will it make the individuals who practise it to those who disregard it! There are many families who live better, effect more, and have a larger surplus, who only receive fifteen shillings per week, than others who are in the receipt of thirty shillings. Where does the secret lie? The answer is obvious—In the power of economy. In England, this difference is mainly to be attributed to the superior management of good housewives. The sisters, therefore, will see that much depends on them! How great is their power, and how great are their responsibilities!

What will not economy accomplish! Many a man, by it, has grown rich. Many a man, from small beginnings, has accomplished wonders through its instrumentality. The less provident have wondered at this: they fain would learn the secret of their neighbour's success. That secret is a simple one. It is the secret of *economy!* There are very few people who practically realize how much small savings will amount to in the end—how fast pence will accumulate into pounds, and how much the aggregate sum will accomplish. If the Saints in England had practised economy, and appropriated their means aright, there would not have now been many of the old members in this land. If all of them had appropriated but one penny per week to their emigration, from the day that they entered this Church, what a vast amount of means would have been in the hands of the Presidency of this mission for the gathering of Israel!

In closing, we recommend to the Priesthood and the members of this Church to practise economy. Let them now start out to see how much small savings in the end, if properly appropriated, will amount to. Let them consider themselves altogether devoted to the interests of God's kingdom. Let them make all that the Lord has committed to their stewardships tell in the advancement of His cause. Consider it as an established principle, brethren, that your interest advances with that of Zion's cause. Be it a doctrine of your faith, that no man is truly in the Church while his means remain without. We would not, however, have a parsimonious disposition indulged in. A spirit of economy is as far removed from a miserly spirit as heaven is distant from the earth. Liberality and economy are perfectly compatible. Both principles belong to the kingdom of God. The faithful will not have much difficulty in discriminating between niggardliness and mismanagement, on the one hand, and carefulness and wise appropriation on the other. The former should be avoided by the Saints, but the latter should be duly cultivated.

As a rose-tree is composed of the sweetest flowers and the sharpest thorns,—as the heavens are sometimes fair, and sometimes overcast, alternately tempestuous and serene,—so is the life of man intermingled with hopes and fears, with joys and sorrows, with pleasures and with pains.—*Burton.*

IMMORALITIES ON BOARD EMIGRANT SHIPS.

We extract the following, as affording some of the reasons why the Saints have been counselled to emigrate in companies. The evils complained of are not confined to this individual ship or voyage; they are universally prevalent upon the sea, and exist to an almost inconceivable extent. If a female is the least exposed, it is almost impossible for her to escape from those infamous sea-goers who have so long practised this system of debauchery as to be familiar with every possible advantage that can be taken of circumstances at sea to accomplish their diabolical ends. We fully endorse the sentiment that no *unprotected* female is safe on board emigrant ships at sea.

"I would desire to direct your attention to the outrages practised on the women of our country on board the emigrant vessels which annually convey so many to this side of the Atlantic, as the evil is growing to a most alarming extent. I was a passenger, this fall, on board a New York clipper, which conveyed some 500 souls across the waters to this land of promise, and therefore had an opportunity of seeing the manner in which they were treated. I might dwell on the scanty allowance of water given, or doled out, to the passengers, who are never allowed three pints a day, though legislative wisdom decrees three quarts; or I might describe the inferior quality and restricted quantity of the provisions which I saw served out; but these, though very important matters to be looked after, are but minor evils compared to the systematic profligacy of the officers of the vessel, whose leisure moments were devoted to the task of debauching and seducing the female emigrants on board. I can assure you they boasted of their conquests by tens, for the poor victims were coerced into the snare; and the only way of purchasing the petty indulgences of an extra allowance of water, a better berth to sleep in, or a bit of meat from the galley, was to yield to the proposals of the mates and petty officers. Often, in the twilight, when pacing the deck, has my attention been drawn to some modest-looking girl, crying bitterly, leaning over the bulwarks; and, in reply to my questions, a torrent of tears was the answer. Some of the respectable married women on board, however, elicited the tale, and it would be found that the mates, the carpenter, or the sailmaker had seduced her, and then turned to some new conquest. "How many have you had, Jack?" I overheard one of these functionaries say to another, the evening ere we reached New York. "Only eleven this time," was the ruffian's reply, "and I had twenty the last voyage; the —— —— grow saucy." And, with a coarse oath, the conversation closed. I need not tell you how sad and miserable some of these poor girls looked as they landed; how they clung to their seducers, and were rudely repulsed; nor how one modest northern girl—very handsome, too—besought me, for God's sake, to take her to a respectable house, where the mate could not follow her. She had steadfastly resisted during the voyage, but the mate thought he now had her in his power, as her friends had not met her, and she was well nigh penniless. He was promising to get her employment as a dressmaker—with what object I can too well divine. I am glad to say that, by the kind assistance of a married lady on board, to whom I told the story, we were enabled to rescue her from the career of infamy to which she would have been hurled. It is, of course, a difficult and a delicate matter for a young man like myself to convey to you the disgust experienced by all the passengers at the nightly scenes of vice—how many prayers arose from Roman Catholics and Churchmen, from Wesleyans and Presbyterians, on board, for the unfortunate objects of the seamen's persecutions, and how every remonstrance was met with contempt. I am glad to say the crew, generally, did not join their superiors in this matter. They were chiefly orderly men, and often told me that in other ships it was much worse; and that one of the chief heroes on board, as a woman-killer, had seduced upwards of one hundred since he had been in command, and had a wife in every port besides. Now, can nothing be done to obviate this crying evil? Cannot a special act be passed, providing an adequate punishment for the crime? And cannot the doctor of the vessel be made also a

Government officer, with authority to prosecute? The difficulty lies in procuring evidence, as the victims will not come forward: they are swallowed up in that seething sea of iniquity, New York, and cannot be traced. I implore all emigrants never to allow their female relations to go out alone: let them always have a protector. I entreat of you to discountenance single women from emigrating by themselves: not one in a dozen reaches the other side undefiled."—*Correspondent of the Northern Whig.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 26, 1857.

REVIEW OF THE YEAR.—Eighteen hundred and fifty-seven has nearly completed its reign. Soon it will have passed away, never to return, and that division of time allotted to the now waning year will, ere long, have formed another drop of that fathomless ocean — eternity past. But though eighteen fifty-seven will soon be consigned to that bottomless grave, the events that have transpired during its reign will transmit their effects to all future ages. When time shall be no more, the records of eternity will show many important chapters in the history of man bearing the date of '57.

Momentous indeed has been the reign of that year whose epitaph we are now writing. Full of importance have been its developments to the nations of the earth and to the kingdom of God. On the one hand, we have seen old, worn-out systems dwindling to decay, and the incompetence of human legislation made apparent; on the other hand, we have seen the expansion of the great Latter-day work. Zion has bounded forth to the eyes of the nations, full of youthful vigour; and its leaders have given evidence that they are endowed with the power of the Almighty, and are fully equal to perform their part in the great drama of the last days.

Those who understand the spirit of the times, and in a measure comprehend the purposes of the Almighty, have watched the events of the year with intense interest. They have seen during the reign of '57 the nations fast ripening in iniquity, and the great struggle pending between Lucifer and Christ increasing its speed and bringing these contending powers to the final issue. On the one hand, they have seen war, distress, agitation, increase of crime and corruption, injustice and imbecility of rulers, and a general rising to put down the kingdom of God; on the other hand, they have witnessed the futility of all attempts to war with Jehovah, the heroic defence of right and truth by the leaders of Israel, and the patriotic spirit of the children of Zion.

With feelings of satisfaction and confidence, we announce to our readers that the year retiring shows to the eye of faith prospects glorious and encouraging. A comparative calm has succeeded the excitement of bigotry and intolerance which has existed in the popular mind against the Saints. The developments and movements of this Church have become an important topic for the press. Petty considerations of this rising kingdom are fast being absorbed in the great national aspects which the subject presents. Anti-Mormon Societies have sprung up, but have passed away like the mists of night: like dismal spectres of the midwatch, they have vanished; and periodicals devoted to an unholy campaign against the people of God have flickered and expired before the closing of the year. Fear not, O Israel, for Jehovah is

on your side. His power will be manifested to you in the future more marvellously than in the past, and His Almighty arm will be stretched forth for the salvation of Zion.

We close our labours of the year by paying our readers the compliments of the season, and by soliciting the peculiar favour of God upon His people Israel.

GOVERNOR YOUNG'S PROCLAMATION.—As an official document, this proclamation has obtained much public notoriety; and we insert it in our columns on account of the general interest that will be attached to it by our readers, thereby affording them an opportunity of judging of its real merit, spirit, and design. It will well repay a careful perusal; and if sufficient reasons are not set forth to justify the steps taken, any one acquainted with the past history of the Saints can easily extend the catalogue to any desirable length. The spirit in which it is written abundantly evidences that it was not prompted by any malicious design to subvert the true principles and good order of Government; but that self-preservation demanded it. Upon the necessity and justice of such a step, the feelings and decision of the community are unanimous. They are not, as the people of Kansas have been, divided among themselves in the administration of the law, thereby rendering the interference of an *armed* force necessary to suppress anarchy and confusion. They are united, and this union seems to render them not only objectionable, but proportionably formidable. It may be in view of this fact that General Harney says, "It will take an army of twenty thousand men to conquer the Mormons," and that causes Judge Kinney to say, "The United States cannot conquer a peace in less than three years," which, however, are mere speculative notions. Notwithstanding the objections that are urged by our contemporaries, the justice and legality of the document cannot consistently be questioned by those acquainted with the history of the people it would protect, and the authority of the source from whence it has emanated.

DONATIONS.—Since the principle of Tithing has been observed among the Conferences, they have but seldom been called upon to impart of their individual means to assist the work. Almost every expense necessary to provide for the Elders and the spread of the Gospel at home, and to a considerable extent abroad, has been paid from the Tithing funds. Under ordinary circumstances, this is all that has been required. The Tithing constitutes the general or public fund of the Church; but cases do arise, in connexion with all governments and institutions, which render it both proper and necessary to call directly for individual aid. Indeed, were such cases never to arise, there would be no opportunity of testing the generosity of the people—no opportunity for them to manifest their zeal and faith in a praiseworthy manner by their good works.

Consequent upon the approaching departure of the Elders who are released from their missions, we have deemed it advisable to call upon all the Saints throughout the mission over which we preside to donate of their means, and thereby assist them to return to their homes. This will afford the Saints a favourable opportunity to manifest their good feelings towards those who have laboured so long and so faithfully among them,—an opportunity which many desire to have.

This donation now called for is to be the voluntary gift of the Saints, and must be understood as being no part of their Tithing. Pastors and Presidents of Conferences are instructed to arrange in their several districts for receiving any contributions made, and forward the same to us before the first of February next. The names and amount donated by each individual should accompany the amount forwarded.

THE LATTER-DAY SAINTS' PSALMODY.—We take great pleasure in informing our readers that this work has been for some time in the hands of the musical publisher. It will comprise ninety-six pages. The hymns most in use among the Saints have been expressly set to music by the composer, whose great aim has been to interpret truthfully the "Mormon" spirit, and give to the Saints a collection of their own. All will see the importance of this new acquisition to the Church, and that it is a movement in the right direction.

We are prepared to receive orders at this Office for the Psalmody. We hope the Pastors, Presidents, and Saints generally will feel interested in this matter. For the benefit of Subscribers, the first edition of this Work will be issued at 5s. per copy. We therefore advise those who intend to purchase this valuable Work, to send in their orders as soon as possible.

NOTICE.—Those Elders who, on account of having business to transact in the States, require to emigrate at an earlier date than those who go directly through, will please report their names, that we may advise the time of their departure.

PROCLAMATION OF GOVERNOR BRIGHAM YOUNG.

(*From the "New York Weekly Herald."*)

Citizens of Utah,—We are invaded by a hostile force, who are evidently assailing us to accomplish our overthow and destruction. For the last twenty-five years we have trusted officials of the Government, from constables and justices to judges, Governors and Presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the Government for their safety, and our families driven from their homes to find that shelter in the barren wilderness and that protection among hostile savages which were denied them in the boasted abodes of Christianity and civilization.

The constitution of our common country guarantees unto us all that we do now or have ever claimed. If the constitutional rights which pertain unto us as American citizens were extended to Utah according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask—all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us, because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege or opportunity of defending ourselves from the false, foul, and unjust aspersions against us before the nation. The Government has not condescended to cause an investigating committee or other person to be sent to inquire into and ascertain the truth, as is customary in such cases. We know those aspersions to be false; but that avails us nothing. We are condemned unheard, and forced to an issue with an armed mercenary mob, which has been sent against us at the instigation of anonymous letter writers, ashamed to father the base, slanderous falsehoods which they have given to the public—of corrupt officials, who have brought false accusations against us to screen themselves in their own infamy, and of hireling priests and howling editors, who prostitute the truth for filthy lucre's sake.

The issue which has thus been forced upon us compels us to resort to the great first law of self preservation, and stand in our own defence—a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires

that we should not quietly stand still and see those fetters forging around us which are calculated to enslave and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country or constitutional law, from usurpation, tyranny, and oppression.

Therefore I, Brigham Young, Governor and Superintendent of Indian Affairs for the Territory of Utah, in the name of the people of the United States, in the Territory of Utah, forbid,

First—All armed forces of every description from coming into this Territory, under any pretence whatever.

Second—That all the forces in said Territory hold themselves in readiness to march at a moment's notice to repel any and all such invasion.

Third—Marshal law is hereby declared to exist in this Territory from and after the publication of this proclamation; and no person shall be allowed to pass or repass into, or through, or from this Territory, without a permit from the proper officer.

Given under my hand and seal, at Great Salt Lake City, Territory of Utah, this fifteenth day of September, A.D., eighteen hundred and fifty-seven, and of the Independence of the United States of America the eighty-second.

BRIGHAM YOUNG.

VARIETIES.

He doubles his troubles who borrows to-morrow's.

MADAME de Stael asked Napoleon who was the greatest woman in France? He answered—"She who has had the most children."

A LEARNED Transcendental preacher took for his text, "Feed my lambs." A plain farmer, who could not understand his discourse, quaintly remarked to him, on coming out of the church—A very good text, sir, was that; but you should take care not to put hay so high in the rack, that lambs can't reach it!"

GEOLOGICAL.—Lieutenant Kotzebue discovered, in the western part of the gulf to the north of Behring's Straits, a mountain covered with verdure, moss, and grass, composed interiorly of ice. On arriving at the place where the shore rises almost perpendicularly from the sea, to the height of 100 feet, and continues afterwards to extend with a gradual inclination, he observed masses of the purest ice 100 feet high, preserved under the above vegetable carpet. The portion exposed to the sun was melting, and sending much water into the sea. An undoubted proof of the ice being primitive—that is, not formed by any causes now in action—was afforded by the great number of bones and teeth of mammoths, which make their appearance when it is melted. The soil of these mountains, which, to a certain height, are covered with an abundant herbage, is only half a foot thick. It is composed of a mixture of clay, earth, sand, and mould. The ice melts gradually beneath it, the carpet falls downward, and continues to thrive. The latitude is 66° 15′ N.—*Gilbert's Annalem.*

PUNCTUATION.—A country schoolmaster, who found it rather difficult to make his pupils observe the difference in reading between a comma and a full point, adopted a plan of his own, which, he flattered himself, would make them proficients in the art of punctuation. Thus, in reading, when they came to a comma, they were to say tick; and read on to a colon or semicolon, tick, tick; and when a full point, tick, tick, tick. Now, it so happened, the worthy Domine received notice that the parish minister was to pay a visit of examination to his school, and as he was desirous that his pupils should show to the best advantage, he gave them an extra drill the day before the examination. "Now," said he, addressing his pupils, "when you read before the minister to-morrow, you leave out the ticks, though you must think of them as you go along, for the sake of elocution." So far so good. Next day came, and with it the minister, ushered into the school-room by the Dominie, who, with smiles and bows, hoped that the training of the scholars would meet his approval. Now, it so happened that the first boy called up by the minister had been absent the preceding day, and in the hurry, the master had forgotten to give him instructions how to act. The minister asked the boy to read a chapter in the Old Testament, which he pointed out. The boy complied, and in his best accent, began to read—"And the Lord spake unto Moses saying, tick; speak unto the children of Israel, saying, tick, tick; and thus shalt thou say unto them, tick, tick, tick." This unfortunate sally, in his own style, acted like a shower-bath on the poor Dominie, whilst the minister and his friends almost died of laughter.

A Countryman entered a photographic portrait room, a few days since, and wished a likeness of his uncle. "I can do it," said the artist; "but where is he?"—"Oh, he's dead," was the simple reply; "but I've got a description of him here in an old passport."

Passing Events.—Want of employment in Australia is a great topic of the press. The country is glutted with labour. Indeed, it is stated, as the general case, that not more than five out of every hundred obtain constant employment. Australia, it appears, is not desirable for emigration; and the working men of Melbourne have resolved on forming a board of trades for the purpose of sending to England, by every mail, a statement of the true condition of the labour market of the colony. Extensive strikes exist in South Wales. Thousands are upon strike in Aberdare valley and vicinity. Violence is threatened, and great disquietude and apprehension exist. The iron and mining works are nearly at a stand-still, and labour totally disorganized. The trade of Cardiff is greatly damaged by this state of things. There are no coals at Brute docks, and ships have to seek cargoes elsewhere. So gloomy a prospect for winter has never before been known in Wales. In Paris, credit of one million francs has been granted for the relief of suffering working-men. In the locality of Ballymacarrette, near Belfast, 264 looms were idle, on which 1,244 persons depended for a livelihood. Webs of 1,700 were worked at 1s. 6d. per piece. The proceeds of a week's labour, as paid by one of the largest employers in Belfast, amounted to 2s. 4d. per week. The famine in some parts of Caffraria has been awfully extreme. Thousands were dying, and even the most affectionate parents were selling and killing their children for food. At Delhi the sepoys burnt alive all the wounded Europeans they could catch. The women were tied down upon their backs, and ravished, and exposed to extreme brutality. The life of the king of Delhi is to be spared. Above 70,000 sepoys were gathered around Lucknow, Oct. 30. An annuity of £,1000 has been granted to Sir Henry Havelock for life, by the English Government. The amount of bills protested in Hamburg within a short time up to the 10th inst. was estimated at 140 to 145 millions, and the crisis still continued. At the Royal Mint of England 840,000 sovereigns were lately coined in one week. Shipwrecks reported during the year to Dec. 1st were 1,835.

FAULTS OF OTHERS.

(*Selected.*)

What are another's faults to me?
I've not a vulture's bill,
To pick at every flaw I see,
And make it wider still.

It is enough for me to know
I've follies of my own,—
And on my heart the care bestow,
And let my friend's alone.

MONEY LIST, DECEMBER 4—11, 1857.

	£	s	d
William Shires	3	0	0
John Hyde, (per J. D. Ross, Nov. 8)	4	10	0
W. H. Perkes	4	0	0
E. D. Miles	2	0	0
B. W. Brindle	5	0	0
Richard Holt, (per Jesse Hobson)	2	10	0
Carried Forward	21	0	0

	£	s	d
Brought Forward	21	0	0
John Kessell	1	10	0
William Norris, (per William Brown)	1	15	0
R. J. Philp	5	0	0
Simeon Pickering	2	0	0
	31	5	0

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The issue which has thus been forced upon us compels us to resort to the great first law of self preservation, and stand in our own defence—a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based. Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires

that we should not quietly stand still and see those fetters forging around us which are calculated to enslave and bring us in subjection to an unlawful military despotism, such as can only emanate, in a country or constitutional law, from usurpation, tyranny, and oppression.

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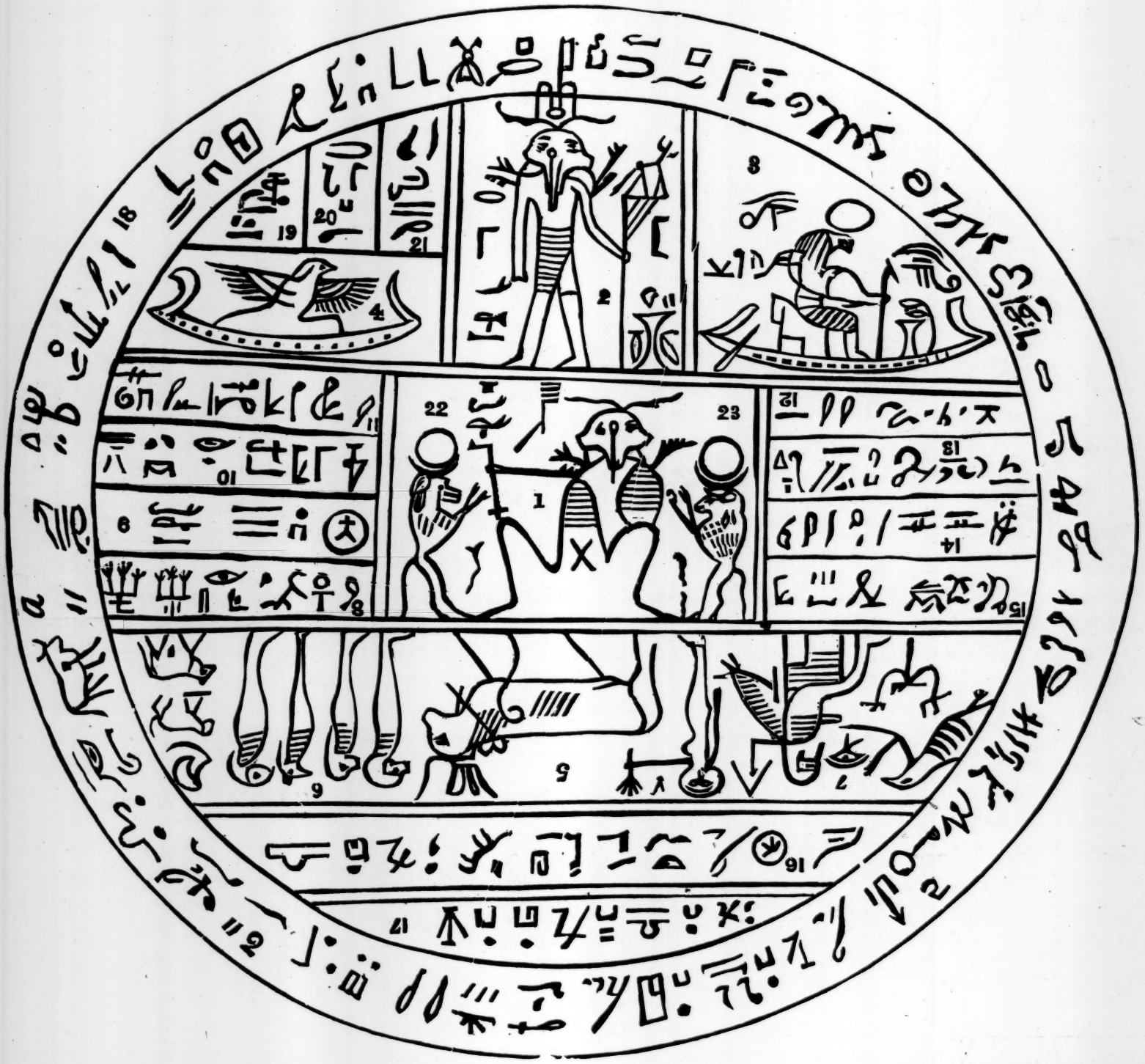
A FAC-SIMILE FROM THE BOOK OF ABRAHAM.

No 2.



EXPLANATION OF THE ABOVE CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or the residence of God. First in government, the last pertaining to the measurement of time. The measurement, according to celestial time; which celestial time, signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Oliblish, which is the next grand governing creation, near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon His throne, clothed with power and authority; with a crown of eternal light upon His head; representing, also, the grand key words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedeck, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word Rankeeyang, signifying expanse: or the firmament of the heavens; also, a numerical figure, in Egyptian, signifying one thousand; answering to the measuring of the time of Oliblish, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; that is one of the governing planets also; and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kae-e-vanrash, which is the grand Key, or in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floeese or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Hah-ko-kau-beam, the stars represented by numbers 22, and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents this earth in its four quarters.

Fig. 7. Represents God sitting upon His throne, revealing, through the heavens, the grand Key-Words of the Priesthood; as, also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

Fig. 11. Also.—If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give at the present time.